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A true Copy of three Judgments given forth by a Party of Men, called *Quakers* at *Philadelphia*, against *George Keith* and his Friends. With two Answers to the said Judgments.

The First Judgment.

AT a Monthly Meeting in *Philadelphia*, the 26th of 11 Mon. 1692. *Thomas Fitzwater* charged *George Keith* for denying the sufficiency of the Light, which *G. Keith* denying, *T. Fitzwater* insisted that he could prove the same, & being examined concerning his Proof thereof, several Friends present stood up, and said, They heard the said *George Keith* say, That he did not believe the Light was sufficient without something else, namely, *Thomas Prichard*, *William Harwood*, *Benjamin Chambers*, *William Southbe*, and several others. And after the matter in Debate had been thoroughly heard, the aforesaid Credible Evidences giving their Testimonies as above-said, the Meeting saw no reason to give Judgment against *Tom. Fitzwater* in this particular above-mentioned; but he said *Thomas* very readily left the matter to this Meeting and condemned the rash Spirit that he spoke those words in, although the Charge in it self was true.

This is a Copy of what pass'd at a Monthly Meeting in Philadelphia, the 26 of 3 Month. 1692.

A. M.

The Second Judgment.

VVE being prevented in our Meetings of late, to proceed orderly in business, by reason of a Turbulent & unsubdued Spirit, which has much disturbed us, but having respite at this time, have considered seriously, and duly of a Charge exhibited several Months past by *George Keith* against *William Stockdale*, many if not most of

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being present at several Meetings, where the Allegations of each side were heard; and as the Friends then present concluded on a Judgment in this matter, but were prevented of publishing the same, by reason of George Keith's unruly behaviour, & extream Passion, which abruptly broke up the said Meeting, we declare on: concurrent tence as followeth, That whereas Proof was made by two Witnesses, That William Stockdale should say, that Geo. Keith's preaching 'Christ without', and Christ within was preaching two Christs, which W. Stockdale denied the words spoken; and alledged that Geo. Keith called him an Ignorant Heathen, and gave him several villifying Expressions. Our Judgment is, That William Stockdale is reproveable, and shame-worthy for uttering the said words, they being an Offence to many sound and tender friends, and that he condemn the same. And as for G. Keith's manner of proceeding against him, we cannot own the same to be pursuant to Gospel Order, the said G. Keith having not alone dealt with him in private before he had further prosecuted his Complaint; neither can we hold him excusable for his undecent expressions to W. Stockdale, he being elder in Truth and in Years.

Given forth by the Meeting of Publick Friends, at Philadelphia, the 4th of 4th Month, 1692.

A True Copy, by
Samuell Jennings.

The Third Judgment, and Condemnation, against G. K.

To the several Monthly and Quarterly Meetings in Pennsylvania, East and West-Jersey, and else-where, as there may be occasion.

Beloved Friends, In tender Love, and with Spirits bowed down before the Lord, is this our Salutation unto you, earnestly desiring your growth and daily preservation in the antique Truth, and in the simplicity of the Gospel of our Lord Jesus Christ; and our hope and breathings are, that no insinuations or wiles of the Enemy shall prevail to turn you aside from your steadfastness, or to cause you to esteem lightly of the rock and way of Gods Salvation unto you, but that you be kept in the light and life, which was & is the just and narrow path, to the end of our days. Amen.

Now, dear Friends, it is with sorrow of Spirits and grief of Souls, that we signify unto you the tedious Exercise & vexatious Perplexing

We have met with in our late Friend *George Kibb*, for several Months past: With mourning & lamentation do we say, How is this Mighty Man fallen! how is his Shield vilely cast away, as though he had not known the Oyl of the holy Oynment! How shall it be told in *Gambro* & published in the Streets of *Akglon*? Will not the daughters of the *Philestians* rejoyce? Will not the daughters of the Uncircumcised Triumph, when they hear that he is fallen upon the *soaring Mountains*, and from the high Places of *Israel*? Oh! how are we distressed for thee, thou as a man slain in thy high places! Whilst thou walked in the Counsel of God, & wert little in thine own Eyes, thy Bow did abide in strength, thy Sword returned not empty; from the fat of the Enemies of God thy Bow turned not back; His Enemies were then vile unto thee, and his Followers honourable in thy esteem. Oh! how lovely wert thou in that day, when his Beauty was upon thee, and when his Comeliness covered thee! Why should his Ornaments exalt thee, which were given to humble thee before him! and how thou art fallen from thy first Love, and art become Treacherous to the Spouse of thy Youth! Consider where thou art fallen, and Repent, and do thy first Works.

But so it hath happen'd Friends, lest any Flesh should glory, but become Silent before the Lord, that this once Eminent Man and Instrument of Renown in the Hand of the Lord, whilst he kept his first Habitation, and knew the Government of Truth over his own Spirit, and witnessed the same to be a Bridle to his Tongue, was then serviceable both in Pen and Speech to the Churches of Christ; but now, and of late, it is too obvious and apparent, that being degenerated from the lowly meek and peaceable Spirit of Christ Jesus, and grown cool in Charity and love towards his Brethren, that he is Gone into a Spirit of Enmity, Wrath, Self-Exaltation, Contention & Jangling; and as a Person without the fear of God before his Eyes, and without regard to his Christian Brethren, and letting loose the Reins to an Extravagant Tongue, he hath broken out into many Ungodly Speeches, Rising Accusations and Passionate Threatnings towards many of his Brethren and Elders, and that upon slender Occasions; and when some in Christian Duty have laid before him his unfavoury words and unchristian frame, he hath treated them with such vile words and abusive language, such as a vile son of common civility would loath. It hath been too frequent with him, & that in a transport of Heat and Passion, to call some of his Brethren in the Ministry, and other Elders, and that upon small Provocations, &

any, Fools, Ignorant Heathens, Infidels, Silly Souls, Lyars, Hereticks, Rotten Runners, Maggletonians, & other Names of that famous strain, thereby to our great ^{loathing out his own Name}. And further, his *Anger and Envy*, being *Cruel against us*, and not contenting himself with his Harshness against Persons, but he proceeded in bitterness of Spirit to charge our Meeting with being come together to cloak *Hereſie ara Decit*, and publishing openly ſeveral times, *That there were more Culprits of Devils and Damnable Hereſies among the Quakers, than among any Profeſſor among the Proteſtants*. He hath long objected againſt our Diſcipline, even ſoon after his coming among us, and having prepared a Draught of his own, and the ſame not finding the expected Reception, he ſeem'd diſguſted ſince: He hath often quarrel'd with us about Confeſſions, declaring, *That he knew none given forth by the body of Friends to his ſatisfaction*; and often charg'd moſt of us of being unſound in the Faith: We have offered in ſeveral Meetings for his ſatisfaction, and to prevent ſtrife among us, & for preſerving the Peace of the Church to deliver a Confeſſion of our *Chriſtian Faith* in the words of our Lord and Saviour Jeſus Chriſt, the Author of the *Chriſtian Faith*, and in the words of the Apoſtles & Diſciples, his faithful Followers; or we would declare our belief in Teſtimonies of our antient Friends and faithful Brethren, who were generally received by us; or we would concur & agree upon a Confeſſion, and have it tranſmitted to the Approbation of the Yearly Meeting here, or the Yearly Meeting at London; y^e, it was offered unto him at the ſame time, that a Confeſſion concerning the *ſame matter in Controverſie* ſhould be given out of a Book of his own, but always ſlighted as injudicious: The Lord knows the trouble which we have had with this naughty Member, and the openneſs of our hearts and wel wiſhes towards him, notwithstanding his rage and violence againſt us, and of the endeavours of many in this place to have gain'd upon him by a friendly converſe, and by other means not inconsiderable to a ſluggiſh freedom; but one labour hitherto ſeems to be a water ſpille upon the ground: And this Meeting having Tenderly and Orderly dealt with him in his abſurd Language and ſordid Behaviour, he hath not only ſlighted all Applications of guiding him to a ſence of his ill Treatments, & ſlighted all ſerious ſermons, but in an Inſolent manner ſaid to the Friends appointed by the Meeting to admoniſh him, *That he was ſufficiently ſatisfied of the wronging under his ſect*; and hath of late ſet up a *ſeparate Diſtinct Way*, where he hath, like an open Offender, not only

reviled several Friends, by exposing their Re^ligious Reputations in mixed Auditories of some hundreds, endeavouring to render them & Friends here, by the Press and other ways, a scorn to the Profane, & the Song of the Drunkards, but he hath traduced & vilified our worthy travelling Friends J. D. and T. W. in their Powerful and savoury Ministry, whose service is not only here, but in most Meetings in *England, Scotland and Ireland*, well known to have a seal in the hearts of many thousands of the *Israel* of God: he hath hath also within a few weeks appeared in opposition as it were, to the Body of Friends, by putting on his Hat when our well received and recommended Friend J. *Duckenson* was at Prayer, & that in a Meeting of near a thousand Friends & others, & so going out of the Meeting, to the great disquiet thereof, & to the drawing some scores into the same Opposition with him, by his ill Examples, and he thus perverting in his repeated oppositions, hard speeches and continued separation, & labouring, like an unwearied Adversary, to widen the Breach made by him, & so abusing some of the neighbouring Meetings by bring as yet under that cover of being owned by us, We are hereby brought under a Religious constraint, and to prevent other Meetings of being further injured by him, to give forth this Testimony, framed as it were from us by his many & violent Provocations, *viz.* That we cannot own him in such ungodly Speeches and disorderly Behaviour, or in his seporate Meeting, and that we disown the same, as proceeding from a wrong Spirit, which brings into Disorder inwardly and leads into distraction and confusion outwardly, and until he condescend and decune the same, we cannot receive him in his publick Ministry, and would have him cease to offer his Gift, as such, among us, or else-where among Friends, till he be reconciled to his offended Brethren. And as to these few of our Brethren in the Gift of the Ministry who are gone out with G. *Keir*, into his uncharitable & dividing Spirit, the miserable effects whereof many of us have sufficiently known in *Old England*, and other parts) our Judgment is, That whilst they continue such, they become unjustified to the Work of the Gospel, as degenerating thereby from the Guidance of Gods blessed & peaceable Spirit in their hearts (from whence proceeds the effectual New Testament Ministry) and being turned from the peaceable Fruits thereof, are gone to Uncharity and Contention. And now all you who have walked in fellowship and communion with us, and are drawn aside through inconsideration, or otherwise, into this Spirit of separation, and Prejudice against our Meetings orderly established, and

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 and wherein we have been eased and mutually refresh't together, we
 cannot but in the fear of God, and in love to your Souls, admonish you
 also of the Insecurity of your present state, and that therein we cannot have
 Unity with you, and unless you return from under that Spirit, Dryness and
 Barrenness from the Lord will be your Reward. And to dear Friends, we
 exhort you all to be have your selves in the Spirit of meekness & peace ble
 Truth, upon all occasions, but more especially upon any discourse or
 conference with any of them who are discontented among you, or
 started aside from you; and avoid all Heats & Contentions in matters of
 Faith and Worship; and let not the Salt of the Covenant be wanting in
 your words and actions, for thereby the Savour of your Conversation will
 reach the Wounds of God in them. The Grace of our Lord Jesus Christ
 be with you all, Amen.

Given forth by the Meeting of Publick Friends in Philadelphia, the
 20th of the 4th Month, 1692.

Samuel Jennings,	John Symcock,	Thomas Lloyd,
John Delavall,	Griffith Owen,	John Williford,
William Tardly,	John Bown,	Nicholas VWallin,
Joseph Kerckbridge,	Henry Wile,	William VWatson,
Walter Faucet,	Paul Saunders,	George Maris,
Hugh Roberts,	John Blunston,	Thomas Drcker,
Robert Owen,	William Cooper,	Joshua Fearn,
William Walker,	Thomas Thackray,	Evan Morris,
John Lynam,	William Byles,	Richard VValters
George Gray,		

Here follows Two Answers to the said Judgments.

To all faithful Friends in Pennsylvania, East and West-Jersey, and to all
 every where else in all parts of the World, to whose hands this may come,
 The Salutation of Love.

WE in behalf of our selves, and many Brethren, who are fully
 called the Seperate Meeting at Philadelphia, having taken
 into our serious and weighty Consideration, three several
 Papers given forth by them of the opposite side, who have oppos'd us;
 and continue to oppose us in our present Testimony to the Truth of
 Christ,

Christ, and his blessed Gospel & Doctrine, viz. The first given forth by the Monthly Meeting of the opposite side, the 20 of 3d Month, 1692, wherein they clear T. Fitzwater of his falsly accusing G. K. for denying the sufficiency of the Light, saying expressly in their said Paper, That *several* credible Witnesses giving their Testimony, that they heard G. K. say; he did not believe the Light was sufficient without some-what else; the meeting saw no reason to give Judgment against T. Fitzwater in this particular, the said Thomas condemning the rash spirit that he spoke these words in, though the Charge in it self was true. And G. K. having both at a Quarterly and Monthly Meeting preceeding, sufficiently proved, & which was confessed by T. Lloyd, as the Mouth of these Meetings, that by that some-what else, G. K. had formerly declared, he did not mean humane Learning, nor the Scriptures, nor outward preaching & all the Scriptures, and outward Instruments, in Gods ordinary way of working, together with the inward operation of the Spirit to mens salvation; as absolutely necessary, but the Man Christ Jesus, and what he did and suffered for us on Earth, and what he now doeth for us in Heaven, & the fullness that dwelleth in him. By which it plainly appeareth, the said Monthly Meeting hath excluded the Man Christ Jesus, our blessed Mediator & Saviour, from having any part or concern in our Salvation, and therefore we do unanimously, & with one heart judge & condemn their false Judgment, in clearing T. Fitzwater, that hath this tendency, not only to condemn G. K. for his sound Christian Doctrine, but is a plain denial of the Man Christ Jesus, & the great Merits, & Value & Efficacy of his Sufferings, Death, Resurrection, and Ascension, and his Mediation for us in Heaven; as which are somewhat else than the People called Quakers commonly understand by the Light, to wit, the Light in every mans Conscience. And by this rash and inconsiderate Act of their Monthly Meeting, proceeding from great Ignorance, Error and Unbelief in them, they have sufficiently declared themselves to be no true Believers in the Man Christ Jesus, and therefore no Christians; & for this cause we cannot own them to be our Christian Brethren, nor joya with them in any Religious Worship, until they condemn themselves for the said Act, and give us some evidence of their unfeigned Repentance and sincere Faith, by their open Confession and Declaration of the Truth of Christ, which now they have denied.

The second Paper is given forth by a Meeting of these called Friends of the Ministry, signed by Sam. Jennings, as Clerk of the said Meeting, wherein they give too partial and defective Judgment against William

Stekelate,

Steedale, not blaming him for any Offence to God, or Christ, nor convicting him for his sin of *Blasphemy*, whereof he was guilty, in charging G. K. for preaching *Two Christs*, because he preach'd *Faith in Christ without us*, and *in Christ without us*, wherein he plainly denyed *Faith in Christ without us*, that we judge *Blasphemy* against the Son of Man. Also, the said Meeting hath falsly judged and blamed G. K. for calling *W. S. An Ignorant Heathen*; for seeing he denyed *Faith in Christ without us*, we judge it was his proper Name, and he was not worthy to be accounted in the Truth, having discovered his so great Ignorance and Unbelief in one of the great *Fundamentals* of the *Christian Faith*. Also, they falsly accuse G. K. for not giving *W. S. Gospel Order*, whereas upon due examination, we find, that he had given him sufficient *Gospel Order*.

The third Paper is signed by *Samuel Jenkins*, *John Simcock*, *Thomas Lloyd*, and others, in Number 28, all pretended Preachers, wherein they have passed a most fallie Judgment against G. K. for his sound *Christian Doctrine*, and *Godly Zeal*, in sharply reprovving *gross Anti-Christian Errors*, that he had detected them guilty of, partly by the *Open Confession* of some, and partly by the *Countenance* of others, and seeking to cloak and cover and defend the Guilty; and the said three Papers, and the matter contained in them being sufficiently answered in a late Book, called, *The Plea of the Innocent*, &c. which we having read and well considered, do approve of, and allow to be given forth by our unanimous Consent and Approbation, the particular things in matter of Fact, therein contained, being all known to some of us, and the most principal to most of us: And we of this Meeting deliver it as our unanimous Judgment, that all these who have given Judgment in the said three Papers above-mentioned, have given a fallie Judgment in them against the Truth, and against G. K. and his friends joyned with him in this Testimony. And we do declare against their false Judgment, and say, That G. K. and other friends of the Ministry joyed with him in this Testimony, ought not to forbear the Exercise of their Ministerial Gifts that God hath given them, nor sit standing the false Judgment of false Brethren, that have joyned together in a Faction against him, and his faithful Brethren, but that he and his said faithful Brethren of the Ministry ought to be encouraged and directed by all faithful Friends every where, in the use and exercise of their Ministerial Gifts, which we are perswaded they shall have, and the use and exercise thereof will tend to the Glory of God, the Propriety of Truth, and Salvation of Souls. And we also deliver it as our

our unanimous Judgment, that all these 28 Persons that have signed that false Judgment against G. K. & his Friends, ought not to be owned nor countenanced in their preaching or praying, but denyed, and all others that justifie them, until they condemn themselves for their said false and rash Judgment against G. K. and his Brethren; and until they give some publick and open Confession and Declaration that they are *sound in the Faith of Christ*, they having given sufficient cause to us, to conclude, *That at present they have not the sound Faith of Christ*. And tho' we have just cause to blame them for condemning us without all Hearing and Trial, yet they have no cause to blame us, because we have oft sought and requested a Meeting with them to have things of Difference fairly debated and tried, but could never obtain it; and they having now made publick their false Judgment against us, in three several Papers, we are concerned, for the *Disjunctio*, *Truthe*, and our *Reputation*, both as *Men* and *Christians*, to give forth this publick Testimony against them, and to recommend it to all faithful Friends to consider and examine by the Spirit of Truth; and let both their publick Papers and ours be impartially weigh'd in the Ballance of Truth, in order to which we are willing that all their papers be printed as well as ours, that have been published on both sides, that so the impartial Readers may have a fair Opportunity to judge of both.

Given forth at our Meeting at the House of Phillip James in Philadelphia the 3rd or 5th month, 1692. in behalf of many of our Brethren both in Town and Country, who are one with us in this Testimony, though not now present.

Richard Dangworth,	Thomas Budd,	Thomas Paschall,
John Wells,	John Barclay,	Richard Halliwell,
Phillip James,	William Leadford,	William Waite,
Henry Furnis,	James Cooper, jun.	Anthony Sturges,
James Shattuck,	John Portus,	Ralph Wood,
James Cooper, sen.	John M'Comb,	Thomas Fear,
William Davis,	James Chick,	John Chandler,
Robert Wallis,	John Bartram,	Peter Chamberlain,
James Pontier,	Abel Noble,	
Nicholas Pierce,	Joseph Walker,	

An Exposition with *Samuell Jennings*,
Thomas Lloyd, and the rest of the twenty
 eight Unjust Judges and Signers of the
 Paper of Condemnation against *G. K.* &
 his Friends. And Complaint for a Pub-
 lick Hearing and Tryal before all Impar-
 tial People.

W Hereas *Samuell Jennings*, *Thomas Lloyd*, and others
 being in Number 28 have published a Paper a-
 gainst *G. K.* the rest of his Brethren who are
 joyned with him in this Testimony for the Lord Jesus, against
 whom they prophecy, *That Dryness and Barrenness from the*
Lord, will be their Reward. We having read and considered the
 said Judgment, do reftitue against it, as an unjust and unright-
 eous Act; but that which aggravates the Crime against them
 is, that they say, *This Meeting having tenderly and orderly dealt*
with him, &c. when they know in their Consciences, they dealt
 not with *G. K.* nor never sent for him to their said Meeting,
 but tryed and judge him altogether in his absence, wherein
 they have done worse than the *Baptists* did in the case of *Tho.*
Hicks; for when Friends appealed to the People call'd *Baptists*
 for advice against *T. Hicks*, they took their time & appointed
 a Meeting, and 3 or 4 days before the said Meeting sent Let-
 ters to *G. W.* and *W. P.*'s Houses to give them notice to be at
 the Meeting, but they being so far from home that they could
 not have timely notice, it was reckon'd great Injustice for them
 to proceed and try Friends and *T. Hicks* in their absence; and
 upon

upon Complaint they gave another Meeting: But *T. Lloyds*,
S. Jennings, and the rest are so far short of the Justice of the
Baptists, that they never so much as acquainted *G. K.* of their
Meeting, or intent to proceed against him, nor never sent for
him that we can understand, only *W. Byles* came to *G. K.*'s house
and asked for him, his Wife told, he was from home, and she
expected him the next Morning, but they told nothing of their
business with him, but in all haste proceeded to judge him in
his absence before he came home. Is this your orderly dealing
with him? Is this your Justice? Is this your Christian tender-
ness? your Charity, & your bearing with him in a Christian
Spirit? for shame cease this proceeding, or you will be a stink
in the Nostrils of the Nations where it shall be told. What!
pretend to *Christianity*, & fall short of *Heathen* Justice! *John* 7.
50, 51 *Acts* 25. 16, 17 Did the *Baptists* do unfair in proceed-
ing to try Friends in their absence? Then much more you:
for they gave some Notice before of their intending to Try
Tho. Hicks, but you never so much as told *G. K.* of your so
Meeting: Wherefore allow us so much Justice as the *Baptists*
did to have another Meeting publicly to try *G. K.* where all
People may be present, that are willing to come, and whereof
G. K. may have timely notice, and liberty to plead his own
Cause, and let all Impartial People judge; & through Gods
Assistance we shall make it appear, that your said Judgment
is unjust, & *G. K.* not worthy of Condemnation. Was there
ever such an Act done in any Christian Society before, to con-
demn a man without ever hearing of him, or suffering him to
speak for himself? Surely its far short of any worldly Court,
where the party shall have timely notice to prepare for his
his Trial and liberty to plead his own cause in the face of the
Country, and where his Accusers are not allowed to sit and
give Judgment against him: But so it is, that these Unjust &
Unrighteous Judges have proceeded to try, judge, and publish
their Judgment against *G. K.* without ever hearing of him,

When its well known the most of them were his great Opposers: They might be sure this way to condemn him, when only a Faction of them get together, and accuse him, and he nor any for him be present to speak for him. But that which still heightens the Crime of *Tho. Lloyd, Sam. Jennings*, and the rest of the 28 Unjust Judges, is, that they of the Ministry should give such a false Judgment, and then impose it on all the Meetings in these 3 Provinces, when most of the Friends thereof are great strangers to the Matter in Controversie, not knowing which Party is in the Right, but they must take said Judgment upon Trust from them, without enquiring into the Cause and Verity thereof; and where they think their said Judgment will not readily be swallowed down, they will follow it from Meeting to Meeting, cloathed with their Magistratical Robes, and if any Friends show their dislike of having it imposed on them witho^{ut} their own consent, and consideration of the matter, presently threaten to bind them to the good Behaviour, and to the Peace, and call out for a Constable, thereby endeavouring to trample us down by their Magistratical Power & Authority, as *Samuell Jennings, Sam. Rycardson, Thomas Lloyd, John Delavall* and *Anthony Morris* did lately at a Monthly Meeting near *Frankford*, as is well known to many. Oh! whether do you think these things will run? will it not give People just cause to say, the *Quakers* are turned Persecutors? But our Trust and Confidence is in the Lord alone, who hitherto has pleaded the Cause of the Innocent, and carried his People through all the Powers & Oppositions that have lifted up against them in all Ages, and we doubt not but he will do the same for us, as we keep faithful to him, and to the Guidance of his holy Spirit, Light and Life in our hearts. But are these your Proceedings, *Christian*, or *Protestant-like*? or do they not rather relict of *Rak R. per*, for the Clergy or the Ministry to impose their Edicts on the People without their enquiring into the matter? Is not this blind Obedience?

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Is not this believing as the Church believes; in order to bring in Ignorance the Mother of Devotion? Oh! who but ignorant and blind men, but can see these things? And yet now will ye stand in them, O ye Unjust Judges! will ye not be willing to answer our just Complaint for a Hearing? Will you come short of the Justice of the Baptists, who admitted of another Meeting for a Hearing? But perhaps you will say, *The Act of that Meeting was Infalible, being made up of such a Body of the Ministry*, (as Arthur Cook said lately in the House of G. . . *That a Yearly Meeting could not Err*) But we desire to hope, that some of you will better consider of it, & answer our just Complaint, and not lurk in holes and corners, but come openly and defend your selves, and repent of the Error and false Doctrine you have run into, and let a time and place be appointed & agreed on by both Parties for a Publick Hearing: If you have Truth and Justice on your side, come forth and let it appear before the World, and say not *that such and such things are false*, but prove them to be so; and bring things to the Light, and let not Christs words be fullfilled on you, *viz. You hate the Light because your deeds are Evil, &c.* Say not, that we are bold and daring thus to Challenge you; for its not writ in a presumptuous Spirit as relying on our own Strength or Parts, but on the Lord alone, on whom is our Dependance, and who knows the Innocency of our Cause, and therefore we are not afraid to bring it to the Test, but willing to appear openly, as hitherto we have done in Print, and not as your Practice is to report false things secretly abroad, which we know not whom to fasten upon; but what we publish in Print remains to be the Authors, whether true or false; if false, why don't you refute it, the Press is free and open for you, and for any? But the matter in our English Printed Books is true, and it is do over your Heads, and which you will never be able to Revert.

But next, let us enquire, what have you condemn'd! G. K.
 And you say, *Partly for matter of Doctrine, and partly*

for

for hard Words; But as for Doctrine you have not mentioned what it is; and as for the hard Names you mention, it is made appear in *The Plea of the Innocent, &c.* that they were justly given by G. K. to them that deserved the same: But have his Opposers given no hard Names, no unjust and false Reflections? yes many. But why only then must G. K. be condemned, and not they also who have given hard words and false Names to G. K.? When G. K. complained against them for not giving Judgment against *W. Stockdale's* Blasphemy *Samuel Jennings* could excuse it, by bringing the Example and Practice of worldly Courts, saying, *George, thou hast reviled thy Brethren, and in Courts we allow of Discount.* So that according to *S. Jennings*, *W. Stockdale's* blasphemy must be discounted against G. K.'s Reviling his Brethren, as they account it, but can never prove. But if Discount be allowable in this case, why are not G. K.'s hard words discounted against those that have been given to him, so far as they will reach? And that it may appear what hard Names have been given, we think fit here to mention, viz.

They say G. K. has called them,

1. Fools, 2. Ignorant Heathens, 3. Infidels, 4. Silly Souls,
5. Liars, 6. Hereticks, 7. Rotten Ranters, 8. Muggletonians.

They of the other side have called G. K.

1. Brat of Babylon, 2. Accuser of the Brethren, 3. Apostate,
 4. Worse than Prophane, 5. A Troubler of the Church, 6. A Person that no one could have Difference with, but he was in danger of the Life of his Soul. 7. A Preacher of two Christs, 8. A Teller of an Old St. Andrews Story. 9. Pope, 10. Father Confessor, 11. Liar, 12. Devil, 13. Muggletonian, 14. Compared him to a Wolf Tyger, &c. 15. One that always endeavoured to keep down the Power of Truth. 16. A more vexatious Adversary than Hicks, Faldo, Scanderet, or the worst of Enemies.
17. One

17. One that is fallen upon the fouling Mountains, &c. 18. A
 man slain. 19. Become Treacherous to the Spouse of his Youth.
 20. Fallen from his first Love. 21. Gone into a Spirit of
 Enmity, Wrath, Self-Exaltation, Contention, &c. 22. Foam-
 ing out his own Shame. 23. A Person without the Fear of God
 before his Eyes. 24. Letting loose the Reins to an Extravagant
 Tongue. 25. Broken out into many Ungodly Speeches, Rail-
 ing, Accusations, Opposite Threatnings, being Cruel, &c. like an
 Unwearied Adversary. With many more that can be proved.

Now let the Impartial Reader judge, which have exceeded
 in hard Words? and whether they are not very partial to pass
 by all that hath been said against G. K. and condemn him for
 what he hath spoke in it's right place, as is made appear in the
 Book called, *The Plea of the Innocent*. And yet when G. K.
 was the Complainer for many Months, for Justice to be done
 to Truth, they could plead for Discount, and put Blasphemy
 against Christ Jesus, in the Ballance against Reflections upon
 themselves, and yet now will not discount for hard words. And
 so they have judged a whole Meeting without ever admo-
 nishing of them. Is this be not Partiality, Injustice and Un-
 righteous Judgment, tell us what is. And clear your selves
 of these things, if you can.

Signed by us, in behalf of the rest of our Friends by order of our
 Meeting, the 18th of the 5 Month, 1692.

Thomas Budd,
 Richard Hilliard,
 John Hart,
 Thomas Paschall,

William Bradford,
 James Cooner,
 Elizabeth Kuth.

T H E E N D.

Books to be Sold by William Bradford in Philadelphia. 1692.

The Christian Faith of the People called Quakers in Rhode-Island. — 4 P.

A Catechism for Children and Youth, and such others as need to be instructed in the first Principles of the Christian Religion. By G. K. Pr. 6 d.

A Testimony concerning the Resurrection of the Dead, Day of Judgment, and Christs last Coming & Appearing without us. By G. K. 3 d.

Truth and Innocency defended, against Calumny & Defamation, in a late Report concerning the Revolution of Humane Souls, &c. G. K. 3 d.

Some Causes and Reasons of the late Separation that hath come to pass here at Philadelphia. Showing, That G. K's Opposers were the Cause of the said Breach and Separation, and most properly are the separate Adversary. Together with an account of the sincere Christian Faith of G. K. and his Friends. Price 9 d.

The Plea of the Innocent, against the False Judgment of the Guilty, being a Vindication of G. Keith & his Friends, from the false Judgment, Calumnies and Defamations of S. Jennings, J. Simcock, T. Lloyd and others, being in Number Twenty Eight. Price 6 d.

A Vision concerning Separation among Friends in old England. By G. F.

A faithful Warning and Exhortation to Friends to beware of seducing Spirits. By S. Crisp. 6 d.

An Appeal from the Twenty Eight Judges, to the Spirit of Truth and true Judgment in all faithful Friends, called Quakers.

A true Copy of three Judgments given forth by a Party of men, called Quakers at Philadelphia, against G. Keith, &c. With two Answers to the same.

New Husbandry to New England, or an Experienced way to raise Quick Hedges and Clowse Grass; and the way to make Syder.

Note, That in some of Printed Copies of the Appeal from the twenty eight Judges, &c. there happen'd an Error in the Postscript, which pray amend, viz. line 1. for Anthony Morris read Sam. Richardson.

And whereas it is reported, That the Printer being a favourer of G. K. he will not print for any other, which is the reason that the other Party appear not in Print as well as G. K. These are to signify, that the Printer hath not yet refused to print any thing for either Party; and also signifies that he doth not refuse, but is willing and ready to print any thing for the future that G. K's Opposers shall bring to him.